

# *Into the Deep*

Issue 162

Newsletter of orthodox Catholics of Gippsland

July 2016

## Renewal of the Church

Archbishop Charles J. Chaput, Philadelphia

Renewing the Church takes more than fixing our financial problems and streamlining structures. These things are vital to good stewardship, and they can't be postponed or avoided. But they're not the heart of the matter.

Love for Jesus Christ and zeal for sharing the Gospel: These are the things that count. All genuine institutional renewal drills down to the conversion and right formation of the human heart.

In the Catholic experience, that "right formation" begins with the priest, because in pastoring his people – teaching them, encouraging them, leading them in worship, sharing their sufferings and joys – the priest makes Jesus present to the community.

As others have said before me, there's no presence of Christ in the world without the Church. There's no Church without the Eucharist. And there's no Eucharist without the priest.

This truth subtracts nothing from the heroic witness of religious women and men, and the immense sacrifices and apostolic service of married couples and lay singles. God makes the call to sainthood equally to every Christian from every vocation.

But the unique vocation of the ordained priest is to feed God's people with the body and blood of God himself; to shepherd God's priestly people as they seek to bring Jesus Christ to the world and the world to Jesus Christ.

So again, the renewal of the Church begins first with a recommitment to strengthening and renewing the way we form our priests.

Zenit.org 28-10-2013

**All issues of *Into the Deep* are at  
[www.stoneswillshout.com/wp](http://www.stoneswillshout.com/wp)**

## Friend Forever

Pope Francis, Homily at Jubilee Mass for young people, 24-04-2016

Look to the Lord, who is never outdone in generosity. We receive so many gifts from him, and every day we should thank him... Let me ask you something. Do you thank the Lord every day? Even if we forget to do so, he never forgets, each day, to give us some special gift. It is not something material and tangible that we can use, but something even greater, a life-long gift.

What does the Lord give to us? He offers us *his faithful friendship*, which he will never take back. The Lord is a friend forever. Even if you disappoint him and walk away from him, Jesus continues to want the best for you and to remain close to you; he believes in you even more than you believe in yourself. This is an example of genuine love that Jesus teaches to us. This is very important! ...

As he did with his first disciples, he looks you in the eye and he calls you to follow him, to "put out into the deep" and to "cast your nets wide" trusting in his words and using your talents in life, in union with him, without fear. Jesus is waiting patiently for you. He awaits your response. He is waiting for you to say "yes".

## Jesus Knows

Pope Francis, Angelus Address, 19-06-2016

The world needs Christ more than ever, needs His salvation, His merciful love. Many people note an emptiness around them and within them; others live in restlessness and insecurity because of precariousness and conflicts. All of us need adequate responses to our existential questions. In Christ, and only in Him, is it possible to find true peace and the fulfilment of every human aspiration. Jesus knows the heart of man as no one else does. That's why He can heal it, giving it life and consolation.

Zenit.org 19-06-2016

## Top of the List

When I drew up the long list of all the worthy causes seeking donations, Into the Deep came top of my list! Enclosed is my cheque.

If I follow the wise articles in your excellent newsletter, I can have hope of eternal happiness. Please pray for an eighty-three-year old widow who lives alone.

When I visit my friend in Nerenna, I am privileged to be present when reverend Father Peter Kooloo offers Holy Mass.

My grandfather, Walter Pettit, was a watchmaker and jeweller in Warragul, and his father owned the brewery in Sale. I was reared an Anglican but by God's grace I became a Catholic in my late teens.

**Audrey Drechsler, Sedgwick, Victoria**

## Arrogance

**Pope Francis, General Audience, 01-06-2016**

Arrogance compromises every good action, empties prayer, distances one from God and from others.

If God favours humility, it is not to humiliate us: rather humility is the necessary condition to be raised by Him, so as to experience the mercy that comes to fill our emptiness.

If the prayer of the arrogant does not reach God's heart, the humility of the miserable one opens it wide. God has a weakness: a weakness for the humble. Before a humble heart, God opens His heart totally.

It is this humility that the Virgin Mary expressed in the canticle of the Magnificat: "He has regarded the low estate of His handmaiden. ... His mercy is on those who fear Him from generation to generation".

May she, our Mother, help us to pray with a humble heart, and let us repeat three times that beautiful prayer: "O God, have mercy on me a sinner."

Zenit.org 01-06-2016

## Pay It Forward

"Jesus pays me a visit every morning in Holy Communion, and I return the visit in the meagre way I know how, visiting the poor."

**Blessed Pier Giorgio Frassati**

www.zenit.org 21-11-2008

*"O God, have mercy on me, a sinner."*

## Guiding Your Life With The Word of God

**Answered by Capuchin Father Raniero  
Cantalamessa, Pontifical Household preacher**

**Q:** What is your advice to Christians who want to meditate on the Word and draw lessons for their own lives or make useful decisions in life under the gaze of God?

**A:** It depends to a degree on the state, on the duties of the person.

If it is only a question of personal use of the Word of God for one's life, the best thing is to begin to use the Word of God that the Church offers us through the liturgy: the Liturgy of the Hours, the Mass, etc. because often when the Lord speaks he uses the Church's choice, the readings of the day.

To be attentive to the readings of the day often reveals that it is an answer to a particular problem. A word seems to be made to measure for us to the point that one is constrained to say: "This was written precisely for me!" ...

Then there is the personal choice, namely, rereading the passages of Scripture that in the past have had a certain importance for us, have spoken to us. Often the Lord speaks through the same texts and says things that are always new and appropriate to the situations we are living. One must appreciate those Words of God that in the past have given us important guidelines.

Then, there is another means ... and it is that – after having prayed – an act of faith is made, opening the Bible and thinking that we will find an answer from the Lord, or at times even decisions to be made based on the Word of God which we understand under our eyes. ... For example, it is the means that happened to St Augustine... St Francis... St Thérèse of Lisieux ...

Of course, we must avoid a magical use of Scripture, opening it to read without having prayed. This use of Scripture can only be made when one lives in a spiritual climate of obedience to God. One cannot play games with God...; above all he is consulted when one is determined to do that which he will make one understand.

# A Very Dangerous Organisation

Firstly, I would like to express my deepest regards for the work done by Into the Deep. I do not know if Into the Deep is the right place to contact, but I have already reached out to my Bishop, the organisation in question, and the school in question.

A disturbing photograph has recently come to my attention. It was taken at the recent Brisbane Lantern Parade held in solidarity with refugees and asylum seekers. Alongside a group of Catholic schoolboys in uniform holding a banner "ERA for Change welcomes refugees" (ERA for Change is the group Edmund Rice Advocacy for Change), is a schoolboy from St Joseph's College marching in uniform carrying a sign stating "LGBTQI Queenslanders say welcome". This photograph exhibits clearly my fears concerning both ERA for Change, and the orthodoxy of Catholic education in Brisbane (which I would argue are well founded, having spent the last five years as a student thereof myself).

I have long had concerns about the nature of ERA for Change. I attended their State Conference last year as a representative of my alma mater St Laurence's College. There was a great deal of emphasis there on social justice issues, which one expects from an organisation formed in the Edmund Rice Charism; the rights of asylum seekers and Indigenous Australians were very much at the forefront of this event. Those are movements all Catholics should be engaged with (though the emphasis on quasi-pagan Aboriginal spirituality made me gravely uneasy). However, I took issue at the complete absence of the defence of the family (abortion, euthanasia, and same-sex marriage were not mentioned), and with one of the speakers in particular. Ms Camille Furtado (a member of the schismatic St Mary's in Exile) was one of the keynote speakers, as a representative of Amnesty International (the same organisation which condemns Holy Mother Church for her position on abortion and euthanasia).

I am not particularly surprised by this flagrant disregard for the teachings of the Church. This is the organisation which declared, in a manifesto for the general election, "As the youth of society, we recognize the equality of males and females everywhere. We also recognise that love should not be regulated, and that no law can ever be placed on love." Personally, as someone who is by all definitions a 'youth of society', I wholeheartedly disagree! This little article was obviously not drafted by students; this is the work of adults, adults with an agenda. I am assuming that they are referring to eros here; no amount of agape has ever caused one to wish to enter into a sinful union. As I am sure the reader is aware, the Church (and God, I hasten to add) has in fact made a great many laws based around eros, in order to safeguard both the soul of the individual and the welfare of the family.

ERA for Change is a very dangerous organisation in its present form. It claims to be a 'youth advocacy network', but it is obviously not organised by or for children. This is the work of educational faculties at Edmund Rice Schools, supposedly acting in conformity with the teachings of Edmund Rice and Catholic Social Teaching (though I have never heard Christ the King mentioned). There is a cabal within this movement to turn children away from the genuine teachings of the Church; wolves in sheep's clothing is perhaps the most polite term I can think of for them.

In my opinion, ERA for Change is guilty of causing grave scandal. The Church is very clear on this matter: "Scandal is an attitude or behaviour which leads another to do evil. The person who gives scandal becomes his neighbour's tempter. He damages virtue and integrity; he may even draw his brother into spiritual death. Scandal is a grave offense if by deed or omission another is deliberately led into a grave offense." (CCC, n.2284)

For a Catholic schoolboy to march in full uniform bearing a politicised banner referring to "LGBTIQ Queenslanders" beside the banner of an official Catholic group, is scandalous. It presents a conflicting view to everything ever uttered by the Magisterium, the Holy Father, and Christ Himself. What St Joseph, protector of the family, would think about the sign in question I do not want to know!

As for ERA for Change, I have no doubt about the value of some of the causes professed by them, and would indeed like to see genuine Catholic Social Teaching as a core part of Catholic life (just not when it's Liberation Theology by another name). But for them to declare themselves a Catholic organisation in the charism of Edmund Rice is disingenuous and alarming. I hope that the faceless people behind ERA for Change might prayerfully discern what the true purpose of the Church Militant is, and adjust their mission accordingly. I find it deeply alarming that students younger than myself are being force fed a Marxist ideology that has somehow entered into the Church.

Wilson Gavin, Brisbane, Queensland

# A Life and Death Issue

On page 10 of the booklet, “The Divine Mercy Message and Devotion” there are two scriptural verses:

1. This people honours me with their lips, but their hearts are far from me. (Is 29:13)
2. Blessed are the merciful, for they shall obtain mercy. (Mt 5:7)

Then the question is asked: Which of these would you and I like to hear the Lord say about us?

St Faustina is known as the Apostle of Mercy. Jesus chose her to share the urgent message of Divine Mercy. Jesus told St Faustina: “Mankind will not have peace until it turns with trust to My mercy.” (Diary, 300).

The ABC’s of Mercy:

- Ask for His mercy. God wants us to approach Him in prayer constantly, repenting of our sins and asking Him to pour His mercy out upon us and upon the whole world.
- Be merciful to others. God wants us to receive His mercy and let it flow through to others. He wants us to extend love and forgiveness to others just as He does to us.
- Completely trust in Jesus. God wants us to know that the graces of His mercy are dependent upon our trust. The more we trust in Jesus, the more we will receive.

The above is a short summary of the writings in the booklet.

“I never reject a contrite heart.” (Diary, 1485) Reconciliation/Confession has become a dead sacrament. My experience has been that priests spend very little time in the Confessional, maybe 15 minutes before Mass. The importance of Confession is seldom spoken about. Sin and its consequences barely rate a mention.

The primary function of the Church is and has always been the salvation of souls. But in some quarters that seems to have been neglected.

Try to develop a great love for the Divine Mercy devotion. Yours and my eternal salvation may depend upon it.

Always remember to approach the sacrament of love and mercy (Confession) to repent of sin.

If we refuse to go through the door of mercy, we will have to pass through the door of justice – and that is a door we do not want to pass through.

You hear it said these days that the elderly don’t sin. Well, being in that category it is my experience that that is a nonsense. We all sin. Pray that our bishops and priests educate themselves in the Divine Mercy devotion and promote it. We too should promote it wherever and whenever we are able.

Finally, purchase the Divine Mercy Message and Devotion booklet from Divine Mercy Publications, PO Box 351, Camberwell, Vic 3124. Cost is \$10 including postage. It may be the difference between eternal life and eternal death.

**John Henderson, Morwell, Victoria**

## A Bit of Logic on AIDS Prevention

**Archbishop Bernardino Auza, Apostolic Nuncio and Permanent Observer of the Holy See to the United Nations, to UN Officials, June 2016:**

My delegation is wholeheartedly in support of efforts to intensify our collective commitment to end the AIDS epidemic by 2030 and to accelerate and scale up the fight against HIV internationally, which is the primary aim of this declaration [the Political Declaration, “On the Fast-Track to accelerate the fight against HIV and to End the AIDS Epidemic by 2030”]. We recognize that this goal will not be achieved without meeting the needs of those most vulnerable to infection and especially of those that continue to lack access to prevention, treatment and health care services due to discrimination, stigmatization, and poverty.

However, while discrimination and stigmatization must be combatted, it is of vital importance to distinguish between policies that discriminate and stigmatize unjustly and those put in place to discourage risk-taking behaviours and to encourage responsible and healthy relationships, especially among youth. In this regard, the Holy See continues to call attention to the undeniable fact that the only safe and completely reliable method of preventing the sexual transmission of HIV is abstinence before marriage and respect and mutual fidelity within marriage.

# To Youth: Something You May Not Have Thought Of

Pope Benedict XVI to students of Catholic Schools in the United Kingdom, Twickenham, 17-09-2010

I hope that among those of you listening to me today there are some of the future saints of the 21<sup>st</sup> century. What God wants most of all for each one of you is that you should become holy. He loves you much more than you could ever begin to imagine, and he wants the very best for you. And by far the best thing for you is to grow in holiness.

Perhaps some of you have never thought about this before. Perhaps some of you think being a saint is not for you. Let me explain what I mean. When we are young, we can usually think of people that we look up to, people we admire, people we want to be like. It could be someone we meet in our daily lives that we hold in great esteem. Or it could be someone famous. We live in a celebrity culture, and young people are often encouraged to model themselves on figures from the world of sport or entertainment. My question for you is this: what are the qualities you see in others that you would most like to have yourselves? What kind of person would you really like to be?

When I invite you to become saints, I am asking you not to be content with second best. I am asking you not to pursue one limited goal and ignore all the others. Having money makes it possible to be generous and to do good in the world, but on its own, it is not enough to make us happy. Being highly skilled in some activity or profession is good, but it will not satisfy us unless we aim for something greater still. It might make us famous, but it will not make us happy. Happiness is something we all want, but one of the great tragedies in this world is that so many people never find it, because they look for it in the wrong places. The key to it is very simple – true happiness is to be found in God. We need to have the courage to place our deepest hopes in God alone, not in money, in a career, in worldly success, or in our relationships with others, but in God. Only he can satisfy the deepest needs of our hearts.

Not only does God love us with a depth and an intensity that we can scarcely begin to comprehend, but he invites us to respond to that love. You all know what it is like when you meet someone interesting and attractive, and you want to be that person's friend. You always hope they will find you interesting and attractive, and want to be your friend. God wants your friendship.

And once you enter into friendship with God, everything in your life begins to change. As you come to know him better, you find you want to reflect something of his infinite goodness in your own life. You are attracted to the practice of virtue. You begin to see greed and selfishness and all the other sins for what they really are, destructive and dangerous tendencies that cause deep suffering and do great damage, and you want to avoid falling into that trap yourselves. You begin to feel compassion for people in difficulties and you are eager to do something to help them. You want to come to the aid of the poor and the hungry, you want to comfort the sorrowful, you want to be kind and generous. And once these things begin to matter to you, you are well on the way to becoming saints.

w2.vatican.va

## Mad

St Antony of the Desert (251-356)

Men will surrender to the spirit of the age. They will say that if they had lived in our day, faith would be simple and easy. But in their day, they will say, things are complex; the Church must be brought up to date and made meaningful to the day's problems. When the Church and the World are one, then those days are at hand, because our Divine Master placed a barrier between His things and the things of the world. A time is coming when men will go mad, and when they see someone who is not mad, they will attack him, saying: 'You are mad; you are not like us.'

## Back to Basics

Compendium of the Social Doctrine  
of the Church, n.217

The characteristic traits of marriage are:

- *totality*, by which the spouses give themselves to each other mutually in every aspect of their person, physical and spiritual;
- *unity* which makes them "one flesh" (Gen 2:24);
- *indissolubility* and *fidelity* which the definitive mutual giving of self requires;
- the *fruitfulness* to which this naturally opens itself.

# Injuring the Church

*Redemptionis Sacramentum, n.31*

In keeping with the solemn promises that they have made in the rite of Sacred Ordination and renewed each year in the Mass of the Chrism, let Priests celebrate “devoutly and faithfully the mysteries of Christ for the praise of God and the sanctification of the Christian people, according to the tradition of the Church, especially in the Eucharistic Sacrifice and in the Sacrament of Reconciliation”.

They ought not to detract from the profound meaning of their own ministry by corrupting the liturgical celebration either through alteration or omission, or through arbitrary additions.

For as St Ambrose said, “It is not in herself ... but in us that the Church is injured. Let us take care so that our own failure may not cause injury to the Church”.

Let the Church of God not be injured, then, by Priests who have so solemnly dedicated themselves to the ministry. Indeed, under the Bishop’s authority let them faithfully seek to prevent others as well from committing this type of distortion.

## The Dotted Blue Line

We have decided to keep going with the Melbourne 40 Days for Life campaign, which will be peacefully conducted outside the 150-metre exclusion zone. It is clearly marked with a blue dotted line.

Prayerfully I ask you to join us at times suitable to you and your family/friends.

We have just paid our 40DFL membership again. We managed to pay within the short period they allowed for an early-bird saving of US\$100. I thought that it was better in our 40DFL campaign account.

Our next campaign dates are from Wednesday 28<sup>th</sup> of September – Sunday 6<sup>th</sup> of November inclusive.

Two actions which you may be able to do are:

- Be inventive and make up your own laminated pro-life sign.
- If you are able, send friends’/ family members’ name and email addresses (with their permission) who would like also to participate in peaceful prayerful witnessing. This will give us the opportunity to send them also 40DFL information.

**Fons Jansen, Organiser**  
Ph (03)51942340 or 0429 181 897  
fonsforlife@skymesh.com.au

# Not Sentimentality

**Pope Francis, in his Message for World Youth Day 2016**

I always like to link the Gospel Beatitudes with Matthew 25, where Jesus presents us with the works of mercy and tells us that we will be judged on them.

I ask you, then, to rediscover the corporal works of mercy: to feed the hungry, give drink to the thirsty, clothe the naked, welcome the stranger, assist the sick, visit the imprisoned and bury the dead.

Nor should we overlook the spiritual works of mercy: to counsel the doubtful, teach the ignorant, admonish sinners, comfort the sorrowful, forgive offences, patiently bear with troublesome people and pray to God for the living and the dead.

As you can see, mercy does not just imply being a “good person” nor is it mere sentimentality. It is the measure of our authenticity as disciples of Jesus, and of our credibility as Christians in today’s world.

## Join the Angels!

*Mediator Dei (Pope Pius XII, 1947), n.192*

“So that the faithful take a more active part in divine worship, let Gregorian chant be restored to popular use in the parts proper to the people.

“Indeed it is very necessary that the faithful attend the sacred ceremonies not as if they were outsiders or mute onlookers, but let them fully appreciate the beauty of the liturgy and take part in the sacred ceremonies, alternating their voices with the priest and the choir, according to the prescribed norms.

“If, please God, this is done, it will not happen that the congregation hardly ever or only in a low murmur answer the prayers in Latin or in the vernacular.” (Pius XI)

A congregation that is devoutly present at the sacrifice, in which our Saviour together with His children redeemed with His sacred blood sings the nuptial hymn of His immense love, cannot keep silent, for “song befits the lover” (Saint Augustine) and, as the ancient saying has it, “he who sings well prays twice.”

Thus the Church militant, faithful as well as clergy, joins in the hymns of the Church triumphant and with the choirs of angels, and, all together, sing a wondrous and eternal hymn of praise to the most Holy Trinity...

[And we still have Catholics who think that “active participation” means being up on the sanctuary with the priest! – Ed.]

## Logical Consequence

I can empathise with the dismay expressed in the editorial "Weak" (June ITD, p.1), imploring the priests of the diocese to explain their disregard for the Church's clerical discipline and dress. I can't imagine any of the priests lining up to explain themselves anytime soon.

However, this picture of capitulation and compromise on the front page of Catholic Life should not be seen in isolation, but in conjunction with the litany of liturgical abuses and irregularities which have continued in the Diocese of Sale for some time.

You would never guess that these are consecrated men, pastors and leaders of Christ's flock, who daily stand in His person at the altar of sacrifice, and are supposed to be the principal examples and witnesses of His living presence in the world. It speaks volumes about the spiritual crisis the Church is experiencing in Gippsland.

It is the logical and radical consequence of the late Bishop Jeremiah Coffey's modernising pastoral plan, 'Journeying Together' which promoted communities of equal discipleship and lay leadership and ministry. A plan which reeked of Protestantism, and assaulted Catholic ecclesiology and the priesthood of Christ as it was willed by the Father and handed down to the Apostles.

For many years I too have witnessed 'spirit of Vatican II' priests and bishops give the impression that their priestly life and vocation is an oppressive burden which they either need to individualise or free themselves from. They fail to see that if they find Christ's Church, his priesthood and her teaching burdensome and outdated, then so will the flock entrusted to their care. And hasn't this fact been borne out by the less than ten percent Sunday Mass attendance in the Diocese of Sale.

**Gregory Kingman, Morwell, Victoria**

## Yes and No

**Pope Francis, 24-04-2016**

Many people will say to you that freedom means doing whatever you want. But here you have to be able to say no. If you do not know how to say "no", you are not free. The person who is free is he or she who is able to say "yes" and who knows how to say "no".

## God is Waiting For You

**Pope Francis, in his Message for World Youth Day 2016**

We keep looking for God, but God is there before us, always looking for us, and he finds us first.

Maybe one of you feels something weighing on your heart. You are thinking: I did this, I did that... Do not be afraid! God is waiting for you!

God is a Father and he is always waiting for us! It is so wonderful to feel the merciful embrace of the Father in the sacrament of Reconciliation, to discover that the confessional is a place of mercy, and to allow ourselves to be touched by the merciful love of the Lord who always forgives us!

You, dear young man, dear young woman, have you ever felt the gaze of everlasting love upon you, a gaze that looks beyond your sins, limitations and failings, and continues to have faith in you and to look upon your life with hope? Do you realize how precious you are to God, who has given you everything out of love?

Saint Paul tells us that "God proves his love for us in that, while we were still sinners, Christ died for us" (Rom 5:8). Do we really understand the power of these words?

## Wolf in Sheep's Clothing

Like many others in East Gippsland, I firmly believe that conservative Judeo-Christian values are what have made Australia the great country that it has been, hence I have always voted for the Liberal/National coalition. For the coming election, Australians like me have no one to vote for in the three major parties. I am extremely disappointed in Gippsland National Darren Chester's position on what is most basic for any free and successful democracy i.e. life/marriage and family.

Like the Greens and Labor, he is pro-abortion and pro- so-called same sex marriages. With those anti-life and anti-marriage views, I think he is in the wrong party. He is a wolf in sheep's clothing, more interested in being an MP than standing for Labor or Greens in East Gippsland, because he knows that, as such, he would not get elected.

Is he not a hypocrite by having his advertisement in Catholic Life, cleverly not saying what he stands for? Bishop O'Regan is aware of what he stands for, but has offered no excuse for his advert being accepted in Catholic Life.

**Richard Earle, Marlo, Victoria**

# What Has Happened?

It is a great irony and a great sadness that in Victoria dolphins, blue-tongued lizards, sharks, trees, moths, ducks, special eggs, whales and any number of species are listed as endangered and protected by law. And indeed we often hear on news services of human individuals who risk life and limb saving an animal species entrapped in some dire danger (and rightly so) and we hear this on a weekly basis, and we hear of ducks being protected and a war being waged against duck-shooting and shooters and people chaining themselves to trees so that an ancient tree is not cut down. And many other rescue missions carried out to help imperilled creatures.

And yet, it has now become illegal to help to save a tiny human baby from being killed. It has become illegal to pray outside an abortion clinic. Not inside the private facility and thus trespassing, but outside on public ground, on footpaths. It has become illegal to pray outside abortion facilities leading to jail if anyone is found praying anywhere within 150 metre radius of an abortion facility anywhere in Victoria. Indeed if I am walking up and down the street and recognised as a pro-lifer I would be deemed as stalking the place and the police be called. That's the lunacy that this state in Australia has become involved in. This is the Government that we Victorians have elected.

Here in Victoria it is permitted to save all other species but not the human species. It is now a crime to prevent a heinous crime from being committed. It is a crime to prevent a murder from being committed. It is a crime to pray for those who are dying.

Imagine! In Victoria it is a crime to pray for the dying baby. It is a crime to pray near an abortion facility. It is a crime to pray in a public place. And mention the word abortion or life near an abortion facility and you could end up in jail. It appears that pray-ers enrage people why? Is it a conscience issue?

In Victoria, Australia, unions and other protestors can bring the entire centre of the city to a standstill and gridlock the whole city centre, and yet one to two dozen prayers will bring the police vans to arrest those prayers. Why? Because this pricks the conscience of a society and says that there is a wrong being done inside the premises and society does not want to know about the wrong.

Abortion is now so endemic that nearly every family is somehow touched by this scourge and because this is so, no one wants to discuss this blood-stained business. It has become the true silent holocaust of our era. ... We are seeing Cain arising. Brother against brother, mother against child, father against son.

Anne Lastman, *Broken Branches*, Issue 111, p.4  
[www.victimsofabortion.com.au](http://www.victimsofabortion.com.au)

## Adding to Eucharistic Prayers

By Fr Edward McNamara, professor of liturgy and dean of theology at the Regina Apostolorum university

**Q1:** May a bishop of a diocese insert a special prayer in the Eucharistic Prayers, e.g. a prayer for vocations?  
- B.W., Windhoek, Namibia

**Q2:** When a concelebrant is chosen to offer part of a Eucharistic Prayer, may he elect to add "...and for priests and religious and all of God's people" after the mention of the name of the Holy Father and the bishop? Also, is there an option to add, "And for auxiliary (or 'retired') bishop so and so"? - J.P., Pennsylvania

**A:** The answer to the first question is no. The single diocesan bishop may not add or insert other prayers into the Eucharistic Prayers. If he wishes to insert special prayers into the Mass, he may mandate, for example, a special prayer to be included within the Prayer of the Faithful. ...

If, however, a bishop is convinced that there is a good pastoral reason to include an insert into the Eucharistic Prayer, or any other permanent change to the missal, he should first of all persuade two-thirds of the bishops' conference that his idea is a good one. Once the bishops have voted in favour of his proposal, it is then sent to Rome for confirmation, and only after the Holy See has given its approval can the innovation be inserted into the missal in that country. ...

With respect to the second question, it should be clear that if a bishop does not have authority to add to the Eucharistic Prayer, then the priest should not do so, either. However, the auxiliary may be mentioned as this possibility is already contemplated in the missal itself.

Zenit.org 19-05-2015



# Look Into His Eyes

**Pope Francis on the Divine Mercy Image, in his Message for World Youth Day 2016**

Do not be afraid to look into his eyes, full of infinite love for you. Open yourselves to his merciful gaze, so ready to forgive all your sins.

A look from him can change your lives and heal the wounds of your souls. His eyes can quench the thirst that dwells deep in your young hearts, a thirst for love, for peace, for joy and for true happiness.

Come to Him and do not be afraid! Come to him and say from the depths of your hearts: "Jesus, I trust in You!" Let yourselves be touched by his boundless mercy, so that in turn you may become apostles of mercy by your actions, words and prayers in our world, wounded by selfishness, hatred and so much despair.

# Do Not Destroy Them

**Saint Gregory of Narek, Doctor of the Church**

"Remember [Lord,] those of the human race who are our enemies as well, and for their benefit accord them pardon and mercy... Do not destroy those who persecute me, but reform them; root out the vile ways of this world, and plant the good in me and them."

# No Response

Babette Francis (May ITD, p.5) faces three problems with bishops who fail to reply to correspondence.

First, many of the laity have had some experience of Islam, and know that a religion of peace it is not. They are aware of beheadings of the innocent, female genital mutilation, the molesting of young girls, the murder of homosexuals, the slavery and many other crimes in the name of Islam, but not supported in Christianity. That is, the laity have knowledge that does not find its way to the palaces of bishops.

Second, the Vatican (*Redemptionis Sacramentum*) tells the laity to bring their concerns to their bishops. It says nothing about any obligation on the part of bishops to actually do anything about these concerns, or even acknowledge them.

Third, one bishop who did reply told me that bishops have too much to read already.

**Richard Stokes, Burpengary, Queensland**

# Help Me to be Merciful

**Saint Maria Faustina**

I want to be completely transformed into Your mercy and to be Your living reflection, O Lord. ...

*Help me, O Lord, that my eyes may be merciful, so that I may never suspect or judge from appearances, but look for what is beautiful in my neighbours' souls and come to their rescue.*

*Help me, that my ears may be merciful, so that I may give heed to my neighbours' needs and not be indifferent to their pains and moanings.*

*Help me, O Lord, that my tongue may be merciful, so that I should never speak negatively of my neighbour, but have a word of comfort and forgiveness for all.*

*Help me, O Lord, that my hands may be merciful and filled with good deeds, so that I may do only good to my neighbours and take upon myself the more difficult and toilsome tasks.*

*Help me, that my feet may be merciful, so that I may hurry to assist my neighbour, overcoming my own fatigue and weariness. ...*

*Help me, O Lord, that my heart may be merciful, so that I myself may feel all the sufferings of my neighbour. I will refuse my heart to no one. I will be sincere even with those who, I know, will abuse my kindness. And I will lock myself up in the most merciful Heart of Jesus. I will bear my own suffering in silence.*

May your mercy, O Lord, rest upon me.

Diary, 163

# Salt and Light

**Pope Francis, Morning Mass, 07-06-2016**

What must a Christian do in order for the salt not to run out, so that the oil to light the lamp does not come to an end? ... Prayer.

There are many things one can do, many works of charity, many great things for the Church – a Catholic University, a college, a hospital – you may even be rewarded as a benefactor of the Church with a monument, but if you do not pray, it will be dark and dimly lit. ...

It's curious, both salt and light are for others, not for oneself: salt does not give flavour to itself; light does not illuminate itself.

Zenit.org 07-06-2016

# Spiritual Director Available

In the last issue of *Into the Deep*, I read your advertisement requesting names of spiritual directors. It is a wonderful idea on your part, given the prevailing conditions the Faith and souls must labour under today. I offer my name and details for your use, if you so desire to use the same.

I would welcome opportunities for me to give spiritual counselling to groups of people within the context of individual Confessions or otherwise, such as a retreat or other group event. The above are my preferred situations in which to offer spiritual direction.

Perhaps, at this point I should first explain that I have no internet, therefore, am unable to receive 'emails'. In addition, I also would not attempt lengthy 'spiritual direction' over the phone. Moreover, I live 200 kilometres from the major city, Brisbane, in a region not well serviced by public transport.

As to my personal details, I converted to the Catholic faith from Methodism, when I was fifteen and a half. I am now 77 years of age. I am retired from parish and missionary work. However, I do serve in offering Mass and Confessions where I can. Presently, I do so for only one Brisbane group. That group fosters adoration and reverence to the hearts of Jesus and Mary. Moreover, until recently my name was used supporting Fr Gruner's letters from the World Apostolate of Fatima.

I acquired experience with both the Cistercians of Yarra Glen and with the Blessed Sacrament Fathers of Bowral and Toowoomba, that is, in my early years, from the age of 19 to 22.

At the Catholic Theological College, Melbourne, I obtained a Bachelor of Theology and at the Angelicum University, Rome, I acquired a Licentiate, that is, a licence to teach Catholic doctrine etc. at the level of a seminary or university.

In Rome I was admitted to 'the ministries' and was ordained a deacon. During the pontificate of Saint Pope John Paul II, I was ordained a priest – in 1985 by Archbishop Virgil Copas, now deceased.

Since then I have ministered in Papua New Guinea, Wagga Wagga, Sydney and Brisbane. Both in writings and preaching I draw most material from the Scriptures and Pre-Vatican II theology.

It would be a pleasure to hear from you by phone or mail. My phone number is (07) 4163 3675. My postal address is: PO Box 195, Nanango, Qld. 4615.

Rev Fr Terence Hoare, STL, Nanango, Queensland

## What Makes Catholic Education Catholic

Archbishop Julian Porteous, addressing the Tasmanian Catholic Education Conference, May 2016

Catholic education is not fragmented into separate mutually exclusive departments. There is a co-ordinating principle. That principle is the Catholic faith that inspired the establishing of the school. For all involved with the enterprise of the school – leadership, teachers, clergy and parents – a recognition of its goal is of vital importance so that all work together towards its realisation. ...

The Catholic school seeks to develop each student's knowledge, character, faith, and spirit to assist them become fully formed Christian men and women. ... Religion in a Catholic school is not isolated to the religious instruction classes. It permeates every discipline. ...

Integral education is founded on the Christian understanding of the human person. At the heart of this is the fact that every person has a soul – a human soul, an immortal soul. ... Simply put, our task in integral Catholic education is to foster the life of the soul as the animating principal for human life.

How is this achieved? The answer lies in what is at the heart of our Catholic faith. Our Catholic faith is not an ethical view of life, it is not a philosophical outlook, it is not ritualised actions, or a collection of credal beliefs (though it includes all of these), it is about a person. That person, as we all know is, Jesus Christ, the only begotten Son of God; the revelation of the Father; the Saviour of the world; the Lord of history. ...

Catholic education must be genuine education – formation of the whole person according to high standards of intellectual, moral and physical excellence. But all of that must be ordered to the formation of genuine disciples of Jesus – people who know him, love him and serve him in mission to the world. That's what makes Catholic education *Catholic*.

# Admission of Guilt

Homily of Fr John Speekman, 11<sup>th</sup> Sunday Year C, [homiliesfromaustralia.blogspot.com.au](http://homiliesfromaustralia.blogspot.com.au)

There is something disarmingly candid about today's response to the Psalm: *Lord, forgive the wrong I have done*. The straightforward simplicity of this humble submission touches the heart of the listener as it would no doubt touch the heart of God: *Lord, forgive the wrong I have done*.

King David had the same 'fuss free' honesty when it came to admitting *his* grave sin to the prophet Nathan: *I have sinned against the Lord*. No pretense, no minimisation, no excuses, just: *I have sinned against the Lord*.

With the same pleasing simplicity the psalm itself declares: *I have acknowledged my sins .... I will confess my offence to the Lord*.

A pure, simple, straightforward, unassuming, uncomplicated, unconditional, childlike admission of guilt. 'Lord, I have sinned!' And the Lord, as in the Gospel today, responds in kind: *Your sins are forgiven*.

What I am speaking of, what I am describing here, is really the intimate exchange of love which occurs in every good confession: *Lord, forgive the wrong I have done – Your sins are forgiven*. So effortless! So efficacious! So life-changing!

To appreciate the wonder of this moment we need to grasp with our spiritual understanding both the horror of mortal sin and the compassion of God. The former deprives us of the divine life, leaving us fit only for hell should we die in its grip; the latter, recognising our contrition, restores us to the friendship of God, reanimating our soul with sanctifying grace and directing our steps once again to the kingdom of heaven. As God spoke to David through the prophet Nathan: *You are not to die*.

No matter the gravity of the sin, no matter the number of times committed, sincere contrition flies direct to its target like a razor-sharp arrow, traversing in less than an instant the infinite distance between the sinner and his God, and pierces his merciful heart with the accuracy of which only humility is capable. How good is our God! And how wonderful his mercy and love!

And yet there are those who hold back. They either refuse to recognise their sin as sin, or they fail to trust in the mercy of God. And then, of course, there are those who refuse to acknowledge the role of the priest in the reconciliation process.

It was to Nathan that David declared his guilt – and it was through Nathan that God declared David forgiven. Already here, in the Old Testament, God foreshadows the intermediary roles of his chosen ministers in effecting his saving will.

My own experience has been that those who decry most loudly the need to confess to a priest often have some sin(s) they are deeply ashamed of and which they cannot bring themselves to confess. ... If you are one of these people, clinging to a sin because you are too embarrassed to confess it – and dealing with that embarrassment by denying that it is a sin – I can only offer you the example of the spontaneous honesty of King David, who when Nathan told him his sin, immediately cried out: *I have sinned against the Lord*. His acknowledgment was his confession and Nathan, without delay, replied: *The Lord ... forgives your sin; you are not to die*.

What follows this beautiful moment of reconciliation, though it is not mentioned in our short reading, is that Nathan, still speaking on behalf of God, inflicts a punishment on King David. Though his sin is forgiven it still has consequences which must be redressed. I may be forgiven for stealing but I still have to give the money back, or perform some other penance. Every sin has Purgatory attached!

David cannot avoid the consequences of his sin and they are serious and, by the way, they involve the whole community. He humbly submits and soon the whole affair is done with. No wonder David was a man 'after God's own heart'. It is not so much the sins we commit – it is the sincerity and humility with which we acknowledge them, repent, confess, do penance – and, in the forgiveness of God, move on.

I cannot conclude this reflection without pointing out the incredible paradox that love grows in direct proportion to our willingness to be forgiven. David's love for God was as great as the number of times he humbly acknowledged his sins and accepted God's loving mercy. Of the woman who washed his feet with her tears Jesus said: *Her sins, her many sins, must have been forgiven her, or she would not have shown such great love*.

Can you see now what those who refuse to own up to their sin, or who refuse to confess it in the way God wants them to confess it, are missing out on? Nothing less than an opportunity to grow in the love they so much desire.

## Hours of Eucharistic Adoration

### in Gippsland

Bass	Wednesday 9.30am – 10.30am
Bairnsdale	1 <sup>st</sup> Friday after 9.10am Mass
Cowwarr-Heyfld	1 <sup>st</sup> Friday alternately: Cwr 7.30pm–8.30pm Heyfield 10am – 4.30pm
Cowwarr Ord.	Wednesday (Low Mass 10am) 10.30 – 11am
Churchill	Saturday (9.30am Mass) 10am – 11am
Cranbourne	Fri & Sat in church: (9.30 Mass) 10am – 11am Adoration Chapel accessible 24 hours by PIN available at parish office.
Drouin	Thursday 10am – 11am First Fri 4pm–8pm (every 2 <sup>nd</sup> month, Dec on)
Heyfield Ord'te	4 <sup>th</sup> Sunday 4pm Evensong & Benediction
Lakes Entrance	Friday 9.30am – 11am
Maffra	Wednesday (5pm Mass) – 6pm
Moe	Wednesday (9am Mass) 9.30am – 10.30am
Morwell	Friday 10am – 6pm (Sacred Heart Church)
Orbost	Wednesday (9.30am Mass) 10am – 11am
Rosedale	First Wednesday 9.30am – 10.30am
Sale	Friday 11.30am – 12pm First Friday 11.30am – 4pm
Trafalgar	Wed & First Sat: (9.30am Mass) –10.45am
Traralgon	Wednesday 11am – 12 noon
Warragul	Saturday 10am – 11am First Fri 4pm–8pm (every 2 <sup>nd</sup> month, Jan on)
Wonthaggi	First Friday 7pm – 8pm

## Mary, our mother

And mother of the Redeemer,  
Gate of heaven and Star of the sea,  
Come to the aid of your people,  
Who have sinned,  
Yet also yearn to rise again!  
Come to the Church's aid,  
Enlighten your devoted children,  
Strengthen the faithful throughout the world,  
Let those who have drifted  
Hear your call,  
And may they who live as prisoners of evil  
Be converted!

Pope John Paul II

## Priority

Pope Benedict XVI, Angelus Address, 28-04-2005

Worship is not a luxury, but a priority. To seek Jesus must be the constant desire of believers, young people and adults, of the faithful and of their pastors.

## Contact *Into the Deep*

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Donate via **Ritchies** Supermarkets Community Benefit program by nominating Into the Deep, CB number 81799.

**The purpose of ITD** is to provide a forum for those who:

- no longer have a voice in Catholic Life, and other diocesan newspapers,
- wish to understand and defend the teachings of the Catholic Church,
- wish to support and defend those who are unjustly treated by Church bureaucrats and organisations,
- wish to campaign for the renewal of our Catholic schools,
- wish to promote Eucharistic adoration in all parishes,
- wish to have a means of support and contact for one another in remaining true to our Catholic faith.

**Letters to the Editor:**

Readers are encouraged to contribute letters. There is no guarantee that every letter will be published, and we reserve the right to edit letters. Name and contact details must accompany letters, however, if there is sufficient reason, anonymity will be preserved when publishing. Letters to the editor do not necessarily reflect the views of ITD.

## When Loving is Hard

Pope Francis, Homily at Jubilee Mass for young people, 24-04-2016

Love is nurtured by trust, respect and forgiveness. Love does not happen because we talk about it, but when we live it: it is not a sweet poem to study and memorize, but is a life choice to put into practice!

How can we grow in love? The secret, once again, is the Lord: Jesus gives us himself in the Mass, he offers us forgiveness and peace in Confession. There we learn to receive his love, to make it ours and to give it to the world. And when loving seems hard, when it is difficult to say no to something wrong, look up at Jesus on the cross, embrace the cross and don't ever let go of his hand.